

# CHRISTIAN

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TERMS

OF THE REFLECTOR,  
We accept from individuals, and from societies, money received in advance. For \$2.50 one copy—\$12.50 seven months—for \$25.00 thirteen copies. Ministers will procure five subscribers, and send us \$10.00 in advance for the same. All communications to be addressed, POST PAID, to William S. Damrell, Cornhill, Boston, to whom alone remittances must be made.

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AGENTS.

William Hatt, for the city of New York.  
Charles H. Hill, Worcester County.  
T. B. Underwood, Thompson, Ct.  
H. Bacon, Foxboro, Mass.  
A. L. Post, Monroe, Pa.  
Perry J. Chase, Providence, R. I.  
Lowell B. Winch, Worcester, Mass.  
Solomon D. Cole, Lynn,  
Mass., N. Y.  
David Tenny, Palmer,  
Rev. L. C. Stevens, for the State of Maine.

The Family.

The Vain Girl.

We sometimes think we are more the objects of attention than we really are; and it is our vanity that leads us to think so. Thus it happened in the case of Ellen B.

One lovely summer day, I was walking with this little girl in our garden. She was very neatly, and, moreover, she thought, very prettily dressed; but above all, she carried a parasol in her hand, and this parasol Ellen thought made her look very grand indeed!

Well, we walked on; and I tried to draw her attention, in a simple way, to better things and nobler objects; but she was so engrossed by herself and what she thought was her elegant appearance, that she felt little inclination to listen to instruction. As I could not get her to attend, I began seriously to think on the pride of the human heart: when a coach, with a great number of passengers, whirled rapidly past as we were standing at the garden gate. As soon as it was gone, Ellen turned round to me. "Oh, dear!" said she, "did not you see how all the people on the coach looked at me?" No doubt she concluded that she was admired, and she drew up her head and walked more on tiptoe, and held her parasol still higher! Just then she turned down a walk, and I could not help looking after her with pity. Poor thoughtless child! she passed on with a mincing step, holding up her parasol in one hand, as though the whole world was gazing at her; in her other hand she held a fan, which no doubt added a little to her self-estimation. I thought to myself that the hollyhock blooming near her was finer, and Flora, who ran barking beside her, was far happier than she. I had not observed any of the passengers on the coach gazing on my companion. I dare say they had other business and more important concerns to engage their attention, than thinking of a child at the gate who carried a parasol!

The reader may learn from this little circumstance that the heart is proud, self-elated, and deceitful above all things. I pray you guard it well. Was Jesus Christ vain and high-minded? No. And if we have the mind of Christ, we shall constantly seek to be more and more humble. "Before honor is humility, and a haughty spirit is before a fall." We are too apt to think ourselves of great account, and then if everybody does not pay us due respect, we are offended. "Learn of me," said our blessed Redeemer, "for I am meek and lowly in heart, and ye shall find rest to your souls." If your limbs are well formed, God has made them so; to him be all the glory. If the roses of health and beauty bloom upon your cheeks, God has placed them there; and it should humble you to reflect that, when he pleases, they will wither away. Have you good understandings, be grateful to God, for he gave them. Have you comfortable clothing, be thankful, but not vain; for the tulip and the butterfly are more gaily decked than you can possibly be. What then have we, any of us, to glory in? Let us never forget that in the sight of God we are sinners; surely this thought ought to keep us humble, and send us continually to the cross of Christ, that by believing in him our sins may be pardoned, and our souls saved. O, let us seek more and more to be nothing in our own esteem, and not to think of ourselves more highly than we

ought to think. For he that exalts himself shall be abased, and he that humbles himself shall be exalted.

Children's Tract.

Respect for Children.

We have long admired the spirit of John Trebunius. It was his custom, history tells us, when he came into the school-room, to take off his hat and bow to his scholars. His colleagues having one day expressed their astonishment at his extreme condescension, his answer was—"There are among these youths some whom God will one day raise to the ranks of burgomasters, chancellors, doctors, and magistrates. Though you do not now see the outward signs of their respective dignities, it is yet proper to treat them with respect." The answer may be called prophetic. Martin Luther sat on one of the forms before him, and heard his master's words with emotion. We ought never to forget the possible destinies of the children whom we teach. And should we ever speak of their instruction as humble labor, partly in accommodation with prevailing modes of thinking, and partly, because in some respects it is so, we ought even to feel that in reality, and in chief respects, it is great and full of dignity. Weak and childish minds occupy not the first but the last place in the scale of fitness for it, and genius itself may accomplish its greatest triumphs in its successful prosecution.

Love.

BY WILLIAM B. TAFFAN.  
"Were there nothing else  
For which to praise the heavens but only love,  
Then only love were cause enough for praise."

ALFRED TENISON.

True it is, O weary toiler,  
In a path where pitfalls be—  
And where lies in wait the spoiler—

True it is, for thee and me,  
In that path which leads above,  
Walketh with us, watchful Love.

True it is, that thou art truly—  
Christian—on thy couch of pain,  
Though we may not to thee carry  
Hope of health and ease again—

This, thy trial-way above,  
Smoothed and guarded is by love.

True it is, O weeping mother,  
At the coffin of thy boy,

Thou hast anguish that another  
Knoweth not, and thou hast joy

Which the unstricken may not prove—  
For the blow is dealt by Love.

True it is, O sinner, broken  
As thy heart is, on the wheel  
Of remorse, that Mercy's token  
Lifted is to those who feel.

See it, where the healing Dove  
Flutters o'er the cross in Love.

True it is, perplexed and troubled,  
Thou, on Life's uncertain tide—  
All thy sorrows more than doubled,  
By those dear ones at the side—

That these stormy waters move,  
Only at the word of Love.

True it is, each ballow's bidden  
Only thus in wrath to go—  
And the raging deep is hidden  
In its threatening overflow.

True it is, there nothing else to move  
Praise but Love, there's cause in Love.

Ladies' Com. for Nov.

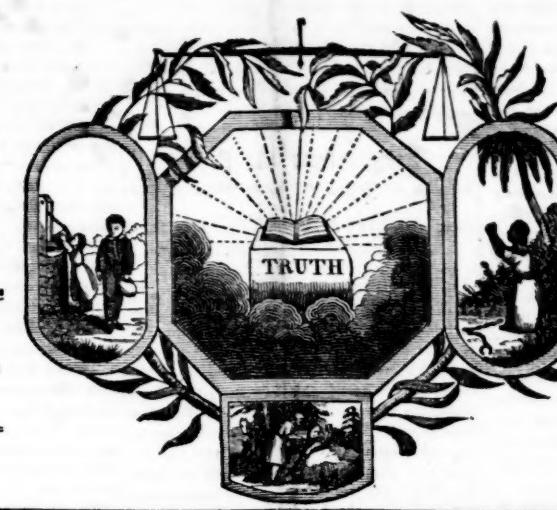
The Reflector.

For the Christian Reflector.

Mr. Webster at New York—Treaty with England.

We have witnessed, with much pleasure, the many noble sentiments which the peaceful adjustment of our difficulties with Great Britain has called forth from all quarters, but especially from the acknowledged lawgivers of public opinion. The New York Chamber of Commerce recently waited upon Mr. Webster in that city, "to express its high estimation of his services in the negotiation of the late treaty with Great Britain. That negotiation," says the President of the Chamber, "had for its object the final adjustment of long standing as well as intricate and important questions, and this object has been successfully accomplished on terms that are deemed alike honorable and satisfactory; while the spirit of mutual concession and conciliation that was manifested on the occasion, has served but to enhance the value of the benefits conferred, in the establishment of friendly intercourse between two kindred nations on a basis of assured confidence and permanent tranquillity."

"Gentlemen," replies Mr. Webster, "in the progress of the civilized world, great changes have been wrought by commercial intercourse, by the general advancement in civilization, and above all, by the benign influences of the Christian religion. And these changes are as clearly indicated by the subjects on



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which nations now-a-days treat, as by any other marks or proofs whatever. In ages past, treaties were merely alliances made for purposes of war, or as defences against war, or merely as compacts against the strong for the defence of the weak; or against crowns or successful princes, and for preserving what was considered in former days the balance of power. Treaties in our own day assume a new character. Not that these subjects are excluded altogether, not that they are not often introduced, but a new class of subjects have arisen from the influence of Christianity, and have been introduced into the relations of government. These are commercial regulations, and are for the adjustment of such questions as arise from the intercourse of different nations, and especially are they of service in preventing the cruelty and barbarism which were so frequent in former ages.

Gentlemen, as I have said, treaties were formerly entered into, wars waged, immense treasures exhausted, and torrents of blood poured out, to maintain the balance of power among the nations of the earth, that is, to keep the strong from oppressing the weak; and this security against oppression by the powerful, the weak sought to obtain by alliances, by armies, by foreign subsidies and by military aid. But, thanks to the civilization of the age, thanks to the commercial intercourse of civilized nations, and thanks especially to the Christian religion, which has been so influential upon the minds of men, and the spirit of the times, another instrument has been devised for maintaining this balance of power, far beyond, and infinitely above all the armies and navies of the earth. That instrument is moral power—the judgment of mankind. All the nations of the earth would view with indignation now, any such attempt on the part of the strong to oppress the weak, nor in this age would any nation attempt such a deed as the partition of Poland. All the nations of Europe could not succeed in uniting to oppose such a power. Nations now find security, not in armies and navies, but in the sense of general justice, the feeling of right which prevails in this civilized age, in which, if an intent is perceived on the part of any to injure one, it is the duty of all to unite in resisting it. A general feeling of security has thus come to prevail over the whole world; because nations now would not sit silent under any outrage of the kind—would not keep quiet, but would be loudly indignant when any aggression by the strong is attempted upon the rights of the weak."

In the intercourse of private life he was greatly useful, and his religious influence has thus come to prevail over the whole world; because nations now would not sit silent under any outrage of the kind—would not keep quiet, but would be loudly indignant when any aggression by the strong is attempted upon the rights of the weak."

How much better a treaty of peace by peaceful than by war-like means! It breathes "a spirit of mutual concession and conciliation," promotes "friendly intercourse, and rests on a basis of assured confidence and permanent tranquillity."

"Moral power an instrument far beyond, and infinitely above all the armies and navies of the earth." What a testimony to the principle for which the friends of peace have been contending! And why not this "infinitely better instrument" take the place of war?

ERASMIUS.

Reminiscences of Samuel Stillman,  
D. D., late of Boston.

For the Christian Reflector.

Mr. Webster at New York—Treaty with England.

knew him. He was liberal to Christians of all denominations, avowing his most cordial fellowship with all who gave evidence that they were the friends of Christ. His public preaching was of a character so pleasing that distinguished strangers who visited Boston, considered it a very important object to listen to his pulpit eloquence. Among his admirers were some of our distinguished men, as the elder President Adams, General Knox, and Governor Hancock, the latter of whom, in the decline of life, was for a season one of his congregation. His doctrine was highly evangelical, and sometimes his rebukes of the general inattention to religion were so pointed as almost to give offence. It is recollect, that, on one occasion, a distinguished stranger went to hear him preach, when he so graphically painted the odious depravity of the human heart, that the gentleman, or retiring, remarked to his friend, that Dr. Stillman had made us a pack of scoundrels; but it had been done so handsomely that not a word is to be said against it. Another instance of his attractive manner occurred, when a seafaring man heard him preach. It was his frequent custom, in his first prayer, to supplicate a blessing on our brethren who go down to the sea in ships, asking for their protection on the mighty waters. This was done so affectionately, and the sermon was so pleasing to the mariner, that he expressly avowed his determination to hear no other preacher while remaining in the city. A considerable part of the gallery of his meeting-house was occasionally occupied by the captains and sailors of coasting vessels. They were sometimes so excited by the engaging delivery of the preacher, and the solemn truths which he uttered, that many would involuntarily rise upon their feet in attentive admiration. His public discourses were frequently characterized by bursts of impassioned eloquence, occasions when some striking thought arrested his attention, and wrought upon him to such effect that he did not let go his hold of the pulpit. In all instances his addresses were most affectionately kind, always manifesting a great sympathy in the afflictions and prosperity of his congregation.

In the intercourse of private life he was greatly useful, and his religious influence has thus come to prevail over the whole world; because nations now would not sit silent under any outrage of the kind—would not keep quiet, but would be loudly indignant when any aggression by the strong is attempted upon the rights of the weak."

His remarks were truly animating, when he contrasted the light afflictions of this world with the everlasting blessedness of the saints in heaven. The congregation had expected to hear an account of the mournful state of his mind, but were delighted with the cheerful picture he presented of his own feelings in the prospect of that eternal glory, which faith presented of his animated vision and certain hope.

Dr. Stillman was indefatigably attentive to the duties of his ministerial office, finding in the discharge of them his highest pleasure. He almost uniformly declined invitations to be present at public festivals, where toasting and the merriment of song were accompaniments. For the same reason he often refused invitations to large dinner parties, the object of which was feasting and political discussion rather than moral improvement. Though constitutionally cheerful and free in company, his self-command was so entire, that he carefully avoided those indiscretions in conversation which were inconsistent with the dignities of his calling.

It is not recollect that he ever sustained any civil or political office, except that he was a member of the convention of Massachusetts, which adopted the Federal Constitution in 1787, having been earnestly solicited to act as a delegate from Boston. He was active in favor of this instrument, and make an effective speech in vindication of it, in which he thanked his fellow-citizens who had confided to him so important a trust; adding that he had no desire for political preferment, nor would he exchange the pulpit for the highest honors his country could confer.

His ministry was greatly blessed in being favored with precious revivals of religion. The most distinguished of these occurred in the year 1804 and 1805, when large accessions were made to his church and that of the Rev. Dr. Baldwin. Such general attention then pervaded the city, that it was found necessary to establish a lecture on every Lord's-day evening. The public meetings were deeply solemn, and so crowded that the aisles of the houses were entirely filled. These lectures were alternately held at the houses of the First and Second Churches, the minister of each officiating. The minds of the people were so deeply impressed with the importance of religion, and its necessity for the salvation of each individual, that the delivery of a single sermon seemed not sufficient to satisfy the anxiety of the people. As at these lectures there were two or three preachers

ers in the pulpit, the hearers would remain sitting, till another brief address was delivered. A happy union of effort pervaded the two societies during the continuance of the revival, especially in the labors of the pastors, Stillman and Baldwin. Dr. Eckley, of the Old South Church, occasionally preached in this season, and cheerfully gave his testimony to the genuineness of the work. It was the custom, during this extensive revival, to receive inquirers on the subject of religion at the house of the ministers, for the purpose of private conversation. Each individual could thus freely impart his feelings, and solicit advice in his particular circumstance. The writer was often a witness of the kindness and freedom with which this venerated man would communicate his instructions, sympathizing with the distressed conscience, and rejoicing with those who gave evidence of their faith in Jesus to the salvation of their souls. The writer was on one occasion in his study, when a few who were candidates for admission into church, had expressed their faith and hope in Christ with freedom and cheerfulness. Their views evidently affecting the pastor's heart, he looked round most affectionately upon the little group, and with a smile of delight thus made known his feelings:

"What a wonderfully strange thing religion is! How happy it makes us!" His cheerful countenance indicated his entire willingness to leave all earthly society for the presence of Christ in glory. To one who said, "Sir, I was recently walking in the street in happy meditation, and my mind was so delightfully elevated that heaven appeared to be, but a little way off," "Ah!" replied he, "heaven is not far off, when we feel right."

Dr. Stillman rapidly advancing in years, was much impressed with the conviction that his ministry would soon end. He lived about one year after this revival. The last sermon which he preached, was from the text found in the 24th chapter of Luke, 50 and 51 verses—"And Jesus lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." A few hours previous to his decease, his intimate friend, the Rev. Dr. Baldwin, who for sixteen years had enjoyed his society and wise counsel, called upon him, and expressed his regret at the prospect of parting. Dr. Stillman, who had not entirely lost the power of speech, manifested his absolute resignation in these impressive words, "God's government is infinitely perfect." His funeral sermon was preached by Dr. Baldwin, and his remains were followed to their resting place by a large concourse of mourning friends. His decease took place March 12, 1807.

Baptist Memorial.

For the Christian Reflector.

To a Missionary.

BY H. B. GOWER.

Yes, Christian teacher, go—  
It is thy Master's call:  
"Preach through the world my word, and lo!  
I'm with thee, lest thou fall."

Go seek the wandering soul,  
In superstition's maze:  
Reveal the bold that makes him whole,  
And teach him wisdom's ways.

Decide the unknown Lord,  
On island, mount and plain;  
Tell how he saves us in his word,  
From everlasting pain.

O, sing of Jesus' love—  
Jesus, the Saviour slain,  
Who gladly left the realms above,  
Who died—yet lives again.

Sing how he reigns above,  
And pleads for sinners there:  
Declare the matchless, boundless love,  
Which makes our souls his care.

Loud through the earth proclaim—  
A rest in heaven remains,  
Where saints are blest through Jesus' name,  
Where joy eternal reigns.

Though here we meet no more,  
Our grateful songs to raise,  
Yet we shall meet on Canaan's shore,  
And join the ceaseless praise.

Yes, Christian teacher, go—  
Still trusting in the Lord:  
Thou soon wilt end thy toils below,  
And reap a large reward.

Edgartown, Ms.

A Second Moses.

The following beautiful and striking miniature likeness of that great and good man, Gideon Ousley, is from the pen of Dr. Elliott, editor of the *Western Christian Advocate*. There was something in Mr. Ousley's refusing the peerage and estates of his ancestors, and "choosing to suffer afflictions with the people of God," so strange, that we question if his parallel can be found in all history,

except in the case of Moses. Blessed man, his reward must be great!

Mr. Ousley was a marvellous man. He possessed a strong mind, well cultivated with a good university education. He was of a noble family; but became an itinerant Methodist preacher early in life, and for about fifty years kept the field, in labors most abundant. He preached in the Irish and English languages with equal fluency. The Irish language (the opinion of others to the contrary notwithstanding) is the foremost language under heaven for the pulpit. In this he preached with power to those who understood it. His pulpit performances usually amounted to twenty-one each week; two each day,

aged host welcomed us at the gate with a patriarch blessing, leaning, like Jacob, on his staff. He led us to his drawing room, and requested us to be seated, one on either side of him, and accept a present of some books. 'This,' said he, handing us his Researches, 'is the work of my old age. And, if the perusal of it interests you half as much as its composition did me, I shall be gratified. I wrote it when suffering under complicated infirmities, and as a means of drawing my mind from those bodily pains with which it pleased Providence to chasten me.' He then wrote our respective names in it, with the ease and readiness of a man of twenty-five. 'And here,' continued he, 'is a book interspersed with elegant plates; most of them portraits of my coadjutors in the work of abolition. This is a likeness of my excellent friend Mr. Wilberforce, now dead. Here is the portrait of Mr. Fox—and an admirable one it is of that great orator and noble man. This is a picture of Mr. Buxton, whose talents and virtues are as exalted as his person.' We spent nearly an hour in threading the walks of the gardens and parks, during which Mr. Clarkson talked with as much vivacity as though not half of eighty-two years had sprinkled their shade and sunshine on his brow. In answer to inquiries about his age, he replied, that he was born just at the close of the reign of George the 2d. 'I have lived,' said he, 'under five sovereigns, and seen the sun of life set on four of them, and my star is twinkling on the verge of the horizon. It must soon go out.' He then gave a hasty sketch of each of these sovereigns, with racy descriptions of many of the great men who had flourished in his time. 'Mr. Pitt, son of Lord Chatham, I knew well. Never were two men more unlike than Pitt and Fox. I have often witnessed their conflicts in the House of Commons. Fox was an able statesman and a genuine friend of liberty, though in regard to the abolition of the slave trade, Pitt was especially sincere with him. You could place implicit confidence in the promises of both of them. Not so Mr. Wyndham. He pledged us his aid in this good work, and then deserted us. He was a testy man, very shrewd and clearheaded, but faithless. Mr. Pitt would gladly have carried the act of abolition, but some of his colleagues in the Cabinet were averse to it, and the king himself was incorrigibly hostile to the measure. Lord Grenville and Mr. Fox forced it upon Parliament, and with the aid of Mr. Pitt, carried it through. I had many interviews with Lord Grenville and Mr. Fox on the subject. Lord Grenville was very cautious and was afraid of Pitt. Fox feared nothing. He was courageous to a fault; and though he had a lion heart, was as mild and accessible as a lamb. I can never lose the impression his eloquence made on my mind. He was terrible in debate. No man could crown the galleries of the House of Commons with so attentive an audience as he. Burke was too splendid a genius to be easily sacrificed; he would sacrifice sense to sound; and in measures, principle to brilliancy. He was too fearful of innovation for the age in which he lived, and we put no reliance upon him in our great struggle for the overthrow of the slave trade, though he rendered us valuable aid.'

### CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, NOVEMBER 30, 1842.

#### Harvest Time.

It is ours to live and act in what may emphatically be termed the *harvest time* of the world. Never were the fields so ready for the reaper, as now. The minds of men are open, as they were never before, to receive the gospel. The hostility of the human heart so far overcome, that persecution, which is the constant resort of God's enemies in ancient times, is now rarely attempted. The missionary enters the hut of the savage and passes by the pagoda of the idolater in perfect safety. There is scarcely a spot on earth, where he may not go, and be treated kindly, in almost all places men will stop to listen—will give the attentive ear, if not the responsive heart. Wherever the Bible is translated it is read. Wherever the gospel is preached it is heard. And few, if any, whom we have sent forth as messengers of salvation to those in darkness, will say that they have labored in vain or spent their strength for nought. In some of the wide spread fields before us there is more than a readiness to hear; there is an eagerness to become acquainted with the religion of Jesus, which is peculiarly encouraging. For even a fragment of the Bible a heathen has pleaded with ears, and the cry, 'send us teachers—send us books,' is wafted on western breezes and eastern gales. It comes from Cherokees and Kares—from the wilds of America, the deserts of Asia, the wastes of Africa. Surely it is harvest time.

Again, there was never a period before when the commercial relations of the world made all countries and regions accessible, as they do now. China, so long closed to the Christian, is open. To her benighted millions the missionary of the cross easily finds his way. O, what a rich harvest does China present to the reapers! Think of her three hundred millions, all speaking the same language, and constrained by their prostrate deliverance from the chains of darkness—to enlighten and save her sons and her daughters? But the harvest has no limitations. The field is the world. Go ye into all the world and preach the gospel to every creature. All the world is now accessible. All nations are linked into a common brotherhood. Their peculiarities, characteristics, and conditions are known. The arts and discoveries, which constitute the distinguishing feature of the race, are subservient to our purposes. A copy of the Bible, which a few hundred years ago cost the wages of a common day laborer for twenty years, is now an equivalent, perhaps, to the wages of a single day. The church could put the blessed book into every family on the face of the globe, and none the poorer—none the less able to meet other demands. Amid such relations, such facilities, such earnest calls, who can sit unmoved—unaroused? Whose soul is not fired for the enterprise? Who does not ask for a sickle? Who does not, as he surveys the whitened fields, so ready for harvest, lift his eye to his Master and say—Here am I; send me.

#### The American Board, and the American Baptist Board.

The recent action of the American Board of Commissioners for Foreign Missions touching the question of slavery, seems to have given great and general satisfaction. It has called forth no stern rebukes—no cries of disunion—no public expressions of regret. The religious press notices it, to a great extent, with decided approbation. This action was brought about by respectful memorials from the friends of emancipation, repeatedly presented, which had reference to the endorsement of Colonization by the Board, to their employment of a slave-holding mission, and to their solicitation of funds from slave-holders. The result is—1st, The Board has virtually divorced its missions from the American Colonies. 2d, It has declared that its missionaries shall be free from all participation in the sin of slaveholding. 3d, It repeats its declaration that it can sustain no relation to slavery, which implies approbation of the system, and as a Board, can have no connection or sympathy with it. Such is the feeling of at least all the active friends of emancipation, among the Baptists of our country, that the occupancy of the same ground by the American Baptist Board would without a doubt, afford them the sincerest gratification. As this Board, however, has never yielded its influence to further or support the Colonization scheme, and employs no slaveholding missionary, it cannot properly be asked to take any action on these particular points. Memorials have been proposed, but we know not as any have devised their precise form or limitations. It is the opinion of many that the Board in its official capacity has little if anything to do, beyond a most careful adherence to its original ground of neutrality. It should not take sides with the slaveholders against the abolitionist, nor vice versa. It has not done this as yet, by any official act, but some of its members, in connection with others of its friends, have for its sake, done what amounts to this, and abolitionists

consider them responsible on the part of the Board. Hence the dissatisfaction which resulted in the appointment of a Provisional Committee, and which still threatens a new missionary organization. It is known however that some of those brethren have long regretted that step, and especially the use made of it by slave-holders. The feelings of one (Rev. H. Jackson) have been made known to our readers. Similar explanations and avowals from others have been anxiously looked for, but whether they are forthcoming is more than we can say.

But the question has been asked, what if our Missionary Board were to dissolve ties with slavery as fully and publicly as has the American Board? What if it should take such a step? On this subject, the Rev. C. E. Wilson of New Jersey has written us a communication, which at least can do no harm if published, and which perhaps expresses the views of many others. He is full in the belief that such action would unite the North, and adds,

But it may be said, if the Board were to make such an announcement, the co-operation of the South would be denied. Many of our Southern brethren would be inclined that they have no such fellowship for slavery than have those who would withdraw, in all probability will, whether the announcement be made or not. But no great degree of perspicuity is requisite to foresee, that a missionary organization approving slavery, could not long be sustained.

Again: it may be said, the desired action would not satisfy all the abolitionists. Admitting it would not (though I believe it would), those who would refuse to co-operate with the Board, could not long sustain a distinct missionary organization, as every just cause of separation could be removed.

It may be further said, if the Baptist Board were to take the same ground the American Board, they would cease to be neutral in their official capacity on the subject of slavery. Admitting this, if harmony in the denomination would be promoted, and the cause of missions greatly subserved, by their taking this ground, the objection cannot be urged righteously.

It may also be said, as the Board have taken no action in their own regard to slavery, they cannot reasonably be required to take such action; and especially, as it would be offensive to a portion of our Southern brethren. Though the Board have taken no official action on the subject, yet some of the movements at the last Triennial Convention in Baltimore, wounded deeply the feelings of thousands of the abolitionists, who believe these movements were designed to express a decided disapprobation of their active operations against slavery. Now, such being the feeling of so many of the brethren (and even of many who are nominally pro-slavery), the short-sighted, the thoughtless, may reasonably ask the Board to take some action for the removal of these grievances; and especially, as the most decided official action on their part against slavery, would not be morally wrong, and would not unjustly wound the feelings of any of our Southern brethren.

I should again say, should the Board take the action they desire to take, the hearty co-operation of the abolitionists of the North would be secured, and the friends of the brethren in the South continue exerting those who would be likely to withdraw from the Board, would be greatly promoted; the cause of missions much subserved; and the ground in relation to Foreign Missions so completely occupied, as to forbid the success of any adverse organization whatever.

In view of existing facts, whether it is the duty of our Board, to take action in regard to slavery, as decided as the American Board have taken, is a grave question, demanding the prayerful consideration of the brethren. An utter disregard of this may incur a fearful amount of responsibility in relation both to slavery and the cause of Charles E. Wilson.

#### Liberty of the Press.

The citizens of the South, who are attached to slaveholding, seem determined to array every Northern press and every Northern man, against them. If they keep on, their domestic institutions will soon not have one solitary supporter, or even apologist, beyond their own limits. Read the following from the New World, a popular journal of New York.

"THE LIBERTY OF THE PRESS.—The agent of the New World at Charleston, S. C., writes us a piteous letter, in which he states that he had been held to bail in the sum of one thousand dollars on the complaint of the South Carolina Association for having sold a certain number of our journal, containing a discourse by the late Rev. William E. Channing, on the subject of African Slavery. In what age are we living? Is this free country? Do our Southern friends think to perpetuate their peculiar institutions by measures like this? Do they stand in dread of a mild, elevated, Christian discourse, setting forth facts relative to a foreign country?"

"Is this a free country?" Why, Mr. World—why do you ask that question? Have you never before felt the galling of your vassals? Know you not that we are a nation of slaves—the victims of another's usurpation and of our own timidity? Know you not that tyranny has planted her iron foot on the neck of the people, and threatened resistance with annihilation? Why, my dear sir, you must ask your master, the South, what you may print, circulate or sell—always; if you do not, you or your agents are liable any hour to be arraigned, fined, imprisoned, lynched, or murdered. Strange you were not mindful of this, before you committed that offence.—You ask, is this, before our Southern friends "to think to perpetuate their peculiar institutions by measures like this?" How else shall they defend them? The only way to sustain a system of wrong is to keep from the people a knowledge of the right. Those, whose deeds are evil, love darkness, and must hate it. If they come to the light to suffer the light to come to them, their deeds will be reproved. There is nothing of which Southerners are now so afraid, as *abolitionists in their own midst*. And Channing's Address on W. E. Emancipation is just the thing to make them by hundreds. That a discourse is "mild, elevated, Christian"—if it be as unequivocal, instructive, and pointed, as that—does not diminish its edge or prevent its execution. But true it is that such attempts to keep out the truth are little better than its unrestricted circulation. Every such instance makes abolitionists, and is not, perhaps, therefore, to be much regretted.

#### A Good Example.

Christians can be missionaries at home. What fields for labor—what opportunities for usefulness—are constantly presented to those who are willing to work. Among the brightest examples of combined and useful effort which he have recently seen, is the announcement that the Young Men's Bible Society of Cincinnati, among other operations, such as supplying the steamboats on the Ohio River

with Bibles, during the present year, have explored every ward in that city, with a view to putting a Bible into every family. They found about 500 families destitute of the Word of God, between 300 and 400 of which they supplied, the remainder—Papists mostly refusing to receive them.

#### Extracts from the Report

OF THE BOSTON BAPTIST SABBATH SCHOOL UNION.  
Read at the Annual Meeting, Oct. 14th, 1842,  
by Rev. W. M. Howe.  
LOCAL SCHOOLS.

The Friend Street School there are 34 teachers and 231 scholars; Joshua Lincoln, Superintendent. "During the year," says the report, "our usual labors have been continued, and with some degree of success. In some instances the grand object of Sabbath school labor, the conversion of the soul to God, has been gained. During the winter much interest was manifested by the scholars; and the inquiry was often heard, 'What shall we do to be saved?' and we hope that 14 found peace in believing on the Lord Jesus. A number of them have made a profession of religion, and are walking consistently in the way of the Lord. Our teachers' meetings are well attended, and we find them refreshing seasons. We feel disposed at this season to engage anew in our delightful work, believing that it will not be in vain in the Lord."

During the year the larger portion of the school have taken the total abstinence pledge. This is a mission station. It was originated, and has been sustained, for the express benefit of the destitute. It has been kept up by a missionary spirit. Those who have assumed its responsibilities who love to work. The young are rising up to bless them. A wider extension of their efforts requires better accommodations.

Milton Street School embraces 19 teachers and 142 scholars; W. S. Danrell, Superintendent. "The school is sustained with interest, and during the winter and spring," says their Secretary, "there was much attention to religion, especially among the girls. Ten were

converted, and we hope that they were now prepared to go forth and carry the glad news of salvation to distant climes. One young man, belonging to a vessel now in this port, went to hear Elder Knapp one evening last week—was convicted—returned to his vessel, and by 10 o'clock at night was converted, giving glory to God.

The Washingtonians are also sharing in the work. A remarkable case of conversion occurred among this class last evening. A man of about fifty years of age, who has scrupulously adhered to his temperance pledge for about a year, was so much distressed, during the season of prayer at the inquiry meeting, as to cry aloud for mercy. Prayer was offered for him by Bro. Knapp, and he arose, filled with the love of God, shouting—"Bless the Lord!"—"O my soul!"—"bless the Lord!"—"O bless the Lord!"

"It is a fact worthy of remark," adds the Secretary, "that our best scholars who have parents that assist them in preparing their lessons. If each one of our scholars had a father or mother who felt interested enough in the Sabbath school to sit down and help them study their lesson, we should have a very different school, and many a teacher who now labors under discouragements, would find his duties made lighter and more pleasant."

We have now presented the information in our possession as furnished by each school. Many interesting facts might be added would our limits permit.

We subjoin the following statistics. Number of schools 15, teachers 406, scholars 2737. The number receiving instruction 2917. Increase during the year 36 teachers and 332 scholars. Conversion of teachers 16, conversion of scholars 23.

It is highly gratifying and encouraging to our Board, as it must be to others, that we are able this year as in preceding years to recruit quite a large increase of teachers and scholars. There has been no falling back in this cause for years, but a steady advance. Your Board would confidently hope that more will be done in the ensuing years, as large accessions have been made to the churches. Surely there are enough to supply all the destined millions, who, as they sing, "Worthy is the Lamb that was slain for us."

The First Church are sharing to some degree in the work. Pray for us, dear brother, that we may yet see greater things than these.

to us, and that whoever has, or has not, the confidence of your editorship, stands in the same relation to the editor of the Christian Reflector? We fear you speak unadvisedly. The Freeman also publishes another letter of D. S. Smith's, in which he says, concerning one of Matthew's assertions, copied by us, "I give the insinuation, if Matthew intended it for me, a broad, direct, and unequivocal denial." Indeed! and this assertion of one man proves (does it?) that the assertion of another man is not true! What if it contained in it, notwithstanding? What logic!

#### Slavery in Massachusetts.

Slavery in Massachusetts was abolished in 1780, on the adoption of the constitution, but it was scarcely recognized as existing for many years previous. The idea of chafing men and women seems always to have been repugnant to New Englanders, at least as long as they stand at home. Our granite hills and rock-bound coasts, and free, bracing air, were evidently never intended for slaves. And strange it is that the sons of the pilgrims have ever become friendly, or even reconciled, to the wrongs of oppression, on being transferred to the plantations of the South. What is there on the wide earth that can take away the odiousness of slavery—that can cover up its wrongs, or hide its enormities, or render it sufferable even for a day?

#### Latimer and the Daily Bee.

The reputation of the Bee, a daily paper of this city, has greatly and justly suffered, by the course it has pursued with reference to George Latimer, and his Virginia purpose. That course every true Bostonian—every honest man—must uniformly condemn. Hard, we opine, will be the fate of him, who seeks an honorable livelihood in Boston, at the expense of innocent suffering and in conflict with the sympathies of the people. This is not the place (Heaven grant it never may be!) to take sides with the oppressor, against the oppressed. The Christian Freeman speaks well concerning the Bee in this matter—

"Whose joy for Latimer's freedom is turned into wormwood, because Gray has gone without a full equivalent for his man!" "We good would ask that editor," says the Freeman, "if your son were kidnapped, and sold into the South, would you coolly weigh his liberty against the price which he cost his pretended owner?" Or if the father should die insolvent, would you have the children sold into slavery for means to pay the debts, rather than the creditors should lose their demands? He who estimates human liberty by dollars and cents, is the most fit subject to be a slave."

#### Important and Alarming.

A communication in Zion's Herald calls the facts connected with the organization of a Baptist Bible Society "important and alarming." The writer says, "We have now a Catholic Bible, a Mormon Bible, a Baptist Bible, and the word of God." He attempts to stifle his readers with the impression that the Baptists have discarded their old English Bibles, and that the land is soon to be flooded with a "Baptist Bible." Is he so dishonest, or is he ignorant? He says:

"This new Bible is too important an affair to pass with a bare notice. We ought to erect a monument, to designate its origin, that our inquiring progeny may not mistake it for the Holy Scriptures, and be drawn into the sectarian snare so artfully set. Parents should tell it to their children, Sabbath school teachers to their pupils, ministers to their congregations, editors to their readers, and keep it ringing through the length and breadth of the land till it is forgotten that the Baptists of this country, of New England, of Boston, have organized a society and called it the *Christian and Foreign Bible Society*, for the purpose of distributing the *Baptist* *SECTARIAN* Bible throughout the world."

You laugh, reader. Well, laugh away. A new era has dawned, and no mistake. "Keep it ringing through the length and breadth of the land" nothing so important—preaching of the gospel? fie! on such business as that now. Talk, preach, teach, write, print, the *Baptist Bible Society*. This is the business of Methodists henceforth. What a "ringing" it will be! No people can make more noise—that is certain.

A BAPTIST BIBLE.—So abundantly are the Baptists of this country and England satisfied with the common version of the Scriptures, that perhaps not one in a thousand wishes a change, even if it could be properly effected. They consider this a "Baptist Bible," to all intents and purposes. The reader has doubtless heard of the child who wished her father to take her Bible back and change it—for, said she, father, you have given me a *Baptist Bible*. She had been reading the 3d of Matthew, or 8th of Acts, or some other like portion.

The Rev. J. M. Peck, again. This gentleman writes us, that "in all his remarks (in the Banner and Pioneer) he carefully distinguished between the Garrison and Abby Kelly semi-infidel abolitionists—the Third Party Political abolitionists—and the *Baptist Abolition Convention* and its adherents. Of the latter, he says, 'I said nothing.'

We would simply ask our brother if, in the articles he published in the Banner with reference to the items of this part of the country, previous to the paper of October 6th, he did not design to leave the impression on the minds of his readers that *abolitionists, en masse*, were deserving only of contempt. Did he not design we should all suffer, more or less, from theodium so profusely heaped on the two classes designated? The very fact that he "said nothing," that he made no exception of those Christian abolitionists, who properly belong to neither party, implies this—as also the sweeping assertion of his letter to us, just received; in which he says, "Personal attack on ministers, and on all societies and individuals, has characterized abolitionism from the first movement of W. L. Garrison. His image and superscription unfortunately is placed in every department of its operations." We would further ask Mr. P. if we did not give him the credit of retracting somewhat, in the last paper referred to, (which was dated we believe Oct. 6th) from the *whole* classifications and charges of his previous epistles, and if we did not quote *correctly*, word for word, what he says in that article concerning the Rev. Elion Galusha. And since his treatment of Mr. Galusha's good name is the only thing in that article criticized, we beg leave to know what obligation binds us to fill up our columns by copying the article entire?

We only add, to Mr. P., that the irrelevance of most of his letter is sufficient reason for not publishing it. We are not responsible for what the paper contained "under its former

With two or three exceptions the rooms in which the schools meet will accommodate more classes. What is needed is Christian enterprise to fill up these unoccupied seats. Never has there been a more critical time for our youth than the present. Our population is increasing, and there is consequently an increase of means for corrupting and destroying the young. There is also an increase of moral power in our midst, and all that is necessary is to call forth that power, and we can elevate the standard of moral feeling, and keep it far above that in any of our cities. Give this institution its proper share of strength, and corresponding results shall be seen. It reaches a very numerous class that are not affected by other instituted means of grace, and carries salvation to many families that would otherwise be left unblest.

In reviewing the past year, there is great cause for gratitude and thanksgiving to God for his converting grace, which has been so magnificently manifested in all our schools. In no year since the existence of the schools have so many been hopefully regenerated. Many are here to night who can rejoice over their sheaves, and if others are sowing in tears, let this fulfilment of God's promise increase their faith, and be a sacred pledge to them of similar joy. God is now ready to bless his truth as in months that are past.

For the Christian Reflector.

#### Thanksgiving Day in Salem.

conductors?" and of the reports of Mr. P.'s speeches in Boston and Hamilton, we are not the author. If Mr. P. has any explanations to make, with reference to what he said of Mr. Galusha, or on any other subject that properly concerns us, we will publish them. Under existing circumstances, we think it little becomes him to speak of our paper as "being soiled and obscured by assaults on character." We defend character, when we see it unjustly assailed by others, and hence our criticism on the letters of J. M. Peck. Why, we would defend J. M. Peck himself against such unfounded attacks upon his reputation, if we saw them made. The brother does not know us yet.

#### For the Christian Reflector. Rockingham Academy.

This institution, as many of the readers of the Reflector are aware, is situated in the pleasant village of Hampton Falls, on the line of the Eastern Rail Road, between Newburyport and Portsmouth. The site is elevated, and commands a agreeable view of the country around; but the principal charm in its location,—at least, as it seemed to us,—is, that it is within full view of the majestic ocean, with its heavy mane, and its voice of deep sublimity. Those who resort to this institution for improvement in science and literature do not at the same time have their minds expanded with a sublime conception of the grandeur of God's works, and refined by a more lively sympathy with nature, it will not be the fault of their instruction.

The Academy has been in operation about eight years. It is the foster-child of the Portsmouth Association, by which body its Trustees are principally appointed. It is now under the care of Rev. O. Stearns, an experienced and competent instructor. During the last term, about sixty scholars, nearly an equal number of each sex, have enjoyed its advantages; and judging from the examination we had the pleasure of attending a few days ago, have some efficient laborers, we really need them. I am authorized to say that if you will send us a properly educated minister of the right stamp for a new country—that is, one who can endure hardship as a good soldier, and wield the sword of the Spirit off hand, we will advance you the money immediately, to defray his expenses in getting here, and ensure him a support afterwards. Now can you send us one forthwith? LACO.

MR. EDITOR.—I am a constant and gratified reader of your excellent paper. The sentiments you advocate and the spirit of Christian kindness in which they are expressed, will be attended I am sure with the blessing of God. Go on, my brother, as you have begun and you have nothing to fear. There are thousands who will stand by you to the last in the noble position you have taken in behalf of the oppressed. By the way, is there no room for a new paper in the state of Maine?—We have

done the Secretary remember the difficulty that arose about a Convention held two years ago in connection with this same Boston Association, at which it was supposed some of the members of the Board attended? Does the editor not know that the adjustment of the difficulty at the Triennial Convention in Boston in April, was based on a distinct understanding, on the part of the Southern delegation at least, that Mr. S. was to have nothing more to do with Anti-slavery Conventions? This certainly was our understanding at the time, and has been ever since. Did not Mr. S. himself understand it? What then must have been our surprise and mortification, when we read in a Northern paper, that he had forgotten his pledged neutrality, and acted as Chairman on the occasion referred to, and of course endorsed all the denominational resolutions then and there passed?

This is a full and unqualified statement of the case, it throws this responsibility just where it belongs—on those Northern brethren who took part in that Baltimore arrangement, it charges them with personal "pledged neutrality"; and they, as individuals, are by this avowal supplied with an opportunity (not undesirable to them, we trust) to explain themselves; to let both Southerners and Northerners know, whether they have, indeed, given away the right of "private judgment," or of independent individual action; and promised to have nothing to do with anti-slavery measures. Our long cherished wish that this explanation should be made, and our full conviction that the cause of humanity and the cause of missions require it, as an imperative duty on the part of these brethren, we need not reiterate. We have foreborne publicly and repeatedly to demand it, simply because we knew that all attempts to force or drive them to do this (unless they had more grace than most men) would produce upon their minds exactly the contrary effect. We cannot but regard the occurrences now arising as providential; and we find it sweet, amid the anxieties and fears which have crowded upon us, and the unhappy causes of division and distrust which have existed around us, to gather confidence in God—who, we believe, has not forgotten to be gracious, nor in mercy shut up his tender mercies. We trust his servants will be guided by that wisdom, which is first pure—then peaceful, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

We find in the subsequent remarks of the Index this sentence: "We, too, in common with brother Stow, have a right to private judgment, and a right to express our views publicly if we choose to do so."—Very true, and we beg leave to ask who ever questioned this? This shows how unjust and absurd it is, even to the editor himself, to interfere with one's personal rights, either of private opinions or public expressions. He would indignantly spur such a demand, as he himself makes on Northern men, if the tables were turned. Does he not see his inconsistency?

Nov. 17, 1842.

For the Christian Reflector.

of Calvary, and point men to the Lamb of God; and I was willing. I thank my heavenly Father for relief in this respect at present. A dear old sister, who has gone to her rest, presented me a good horse before she died, and thus my labors are less fatiguing. The charge she gave me at the same time, "go preach the gospel," like that the Saviour gave before, gives tone and energy to every faculty of my soul. I am determined, therefore, as much as in me is, to preach the gospel as long as I live, and to as many of my fellow-men as I can reach."

THE "NET" BREAKING IN MISSISSIPPI.

Rev. E. C. Eager of Grenada, Miss., says, "We greatly need more laborers. The calls for help are so numerous and pressing, that at times I am almost distracted. I have now before me eight or ten requests for my services; among them is one of the most urgent character, from friends in Memphis, Tenn., where, I have no doubt, a strong church would soon be gathered by proper exertion; but, as in many other cases, I must turn a deaf ear to it. Of course, it is sufficient for these things? Do send us some efficient laborers, we really need them. I am authorized to say that if you will send us a properly educated minister of the right stamp for a new country—that is, one who can endure hardship as a good soldier, and wield the sword of the Spirit off hand, we will advance you the money immediately, to defray his expenses in getting here, and ensure him a support afterwards. Now can you send us one forthwith? Do, if possible.

The Lord is, seemingly, converting every body in this region; the high and the low, the rich and the poor, the bond and the free are giving their hearts and consecrating their lives to God, and now is the time for us to work for him. O for a few more ministers to relieve us a little of our killing labors. Two or three good working men could do more good here than a dozen just such can do anywhere at the North."

PERSECUTION IN ILLINOIS.

Extract of a letter from Rev. S. Zenney, Livingston—"The session of the Palestine Association was very interesting. Several conversions took place, and three persons were baptized before the delegates dispersed. The work still continues. A circumstance connecting with the conversion of one of the persons deserves notice. It was a young lady, whose parents are Campbellites. In relating her experience to the church preparatory to baptism she alluded to the opposition of her parents, on account of which she feared she would be obliged to forsake her home; but, said she, 'I can cheerfully do this for Christ's sake, who has done so much for me.' On her return home, her father, on learning her intention to unite with the church, informed her that if she presumed to do so, he would give her 39 stripes, well laid on, and she should not attend the meetings afterwards. As she is a minor, I advised her to postpone her baptism until her father should relent. She is well acquainted with her Bible, has a good mind and a strong sense of duty both to God and her parents; but her father still persists in his persecuting spirit. After reasoning with him to no effect, I informed his daughter that I was ready to baptize her whenever she thinks proper to offer herself, and I now await her decision. These very opposers are very anxious to communicate with us at the Lord's table, although in their view we are unfit for their children to join us."

For the Christian Reflector.

Organization of a Baptist Church at Johnstown, N. Y.

On Thursday, Nov. 3d, a Council consisting of delegates from the Baptist churches in Amsterdam, Gloversville, Pleasant Valley and Broadalbin, and Johnstown, to take into consideration the propriety of forming a Baptist church in that village (Fulton County Seat.) David Corwin was chosen Chairman. L. O. Lowell, Clerk.

After a due deliberation, it was decided to comply with the request of the brethren in Johnstown. The services of the occasion were conducted according to the ancient Scriptural rites and opening prayer by Dr. Wm. W. Gibbs of Amsterdam. Sermon—L. O. Lowell, of Troy. Charge to the church—L. Raymond, of Cooperstown. Right hand of Fellowship—D. Corwin of Gloversville. Prayer—S. Salisbury, of Broadalbin.

By vote of the above Council, the Clerk was authorized to call a meeting to consider the formation of a Baptist Advocate, Baptist Register and Christian Reflector, the above result of their action, appending to the same a summary sketch of the circumstances under which the church was organized.

It seems there have been a few Baptists in Johnstown for 40 years. But they were like sparrows, until the houses of God until quite recently. One day in '38, the Christian Reflector taught by our Lord Jesus Christ, and his holy apostles, does in no wise recognize either the practice or the spirit of slavery;—and whereas, believing as we do, that the whole system of slavery is wrong and sinful, both in its nature and tendency, and inasmuch as our church articles know nothing of it, therefore, we do not like to be associated with it, and so far as we are favorable to the rising interest; and nothing appears wanting but the continued smiles of the Great Head, in sending it a suitable Pastor, and defending it against its enemies, to cause this little one to become a thousand—this is praise enough until an attempt is made to supplant it by something better.

Mr. Howe's Report.—We have been called to account by a friend for not publishing the whole of this document, as it was sent us.

Our reason is the length of the article, and its local character. We have to cater for readers seven-eighths of whom live out of Boston, and though a general statement concerning the schools of this city may be interesting to hundreds in the country, yet a long, local article is always objectionable to subscribers, to be read, and excluding variety. We intended no disservice to the Committee, or to the excellent author, whose important services to the cause of Christ, and in behalf of the young, and the poor, of Boston, we most highly appreciate and would delight to honor.

SINGULAR QUESTION.—Rev. Theodore Parker said the other evening at the Marlboro' Chapel, "If the author of the New Testament teaches that there are Devils when there are none, how are we to believe him when he says that there is a God?" The Editor of the Boston Bulletin says: "We will ask another question. How is it, that some of our learned theologians do not write a caustic review of Parker's Sermons? Perhaps the game is not to a "little acquaintance with them, has made him thoroughly acquainted with their claims on their fellow-men."

We cordially wish the enterprise success.

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Our reason is the length of the article, and its local character. We have to cater for readers seven-eighths of whom live out of Boston, and though a general statement concerning the schools of this city may be interesting to hundreds in the country, yet a long, local article is always objectionable to subscribers, to be read, and excluding variety. We intended no disservice to the Committee, or to the excellent author, whose important services to the cause of Christ, and in behalf of the young, and the poor, of Boston, we most highly appreciate and would delight to honor.

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## Literary.

### The Two Knights,

OR SATAN'S ESTIMATE OF AUTHORS.

I had just returned from an evening call. The friend whom I had visited and his companion were both persons of undoubted piety; but I left their dwelling with no very favorable opinion of their literary taste, to say the least. Their judgment in the selection of books to be the companions of their children, appeared to me exceedingly defective. Some of the works of taste lying upon their parlor table, were, on the score of morals, lamentably exceptionable.

Under the influence of the sensations produced by this visit, I entered my study, where I fell into a very quiescent state, perhaps, (if there is such a point,) about mid-way between slumbering and waking. The current of ideas which at this time passed through my mind, I have thought might be worth something, especially to such as desire to be governed in their literary selections by moral principle. This chain of cogitations you may call by what name you please—a reverie—a brown study—a vision—a dream—an allegory. I shall call it a dream. If any one, however, after reading it, should surmise that it is "not all a dream," I shall not quarrel with him. I am not so particular about names as things. But one word I will venture to premise for the benefit of any thus skeptically inclined—and I think I can do it without arrogance—I have known scores of dreams less sensible than this:

### THE DREAM.

I seemed to be in the midst of an immense crowd. A few rods from the place where I stood, I noticed a splendid edifice, with a lofty tower and large Corinthian columns. What that building was, I could not ascertain; though I have reason to believe it was not an orthodox church. It was not long before I learned what had brought so many together. There was a bulletin upon one of the columns of the edifice, that everybody wanted to see. I was carried along with the current, until I approached near enough to read the bulletin. A very strange document it proved to be. Though I did not transcribe it at the time, I think I can recollect it pretty well, for it made a deep impression upon my mind. It was nearly as follows:

"By his Satanic Majesty, Diabolus, and here followed a long list of titles—'Prince of Darkness,' 'Enemy of Righteousness,' 'Arch-Apostate,' and a dozen besides.] A Proclamation: We have observed with pleasure the efforts of our most loyal subjects in this degenerate age, to extend and maintain the authority of our government. Such efforts will have their reward."

"Although, during the last three or four centuries, through the influence of certain ill-disposed persons, some of our subjects have been excited to revolt, yet the pure principles for which we sacrificed our crown in heaven have been steadily advancing. The cause of immorality and irreligion was never more prosperous than at present.

"Our attention has been recently directed more particularly to the powerful influence of the press. It has ever been a source of regret to us that the art of printing was discovered; but since it has been, and a great proportion of mankind manifest a strong disposition to read, we strictly enjoin it upon all authors in our realm, to increase their exertions, and to endeavor to fill the world with impious publications.

"Particular attention should be paid to the department of Polite Literature. The demand for works of taste is every year becoming greater; and it is of the highest importance that these works should be the organs of our infernal principles. The leaven of vice and immorality should be infused into them all, with great caution and prudence, of course, but always in quantities sufficient to cause the ruin of the soul. These books should be circulated industriously in families of literary taste. Pains should be taken to adapt them to the refined and polished, as well as to the vulgar; and thus the influence of that sickly, morbid literature, which has done so much injury to our cause, will be counteracted, and these execrable works entirely eradicated.

"To encourage this class of authors, we have determined to confer on the person who shall be most industrious and successful in this department, for the period of five years from this date, the honor of knighthood."

This document was signed and sealed in the usual form, of course.

I was surprised that any should feel ambitious of such an honor; but from the remarks I heard, I judged that not a few considered it worth contending for.

It was a long time before I could retreat from the crowd; and I have no recollection of anything that transpired after my escape, till I found myself in a spacious hall, filled with people to suffocation.

At one end of this hall was a throne of considerable splendor, occupied by a pontiff, who, from the description of him with which I had been familiar from my childhood, I immediately recognized as Satan himself. There he sat—

"With what pernicious glory since his fall Was left him."

Behind and on either side were his peers. There was a great show of royalty, to say the least. The idea instantly occurred to me, that the time had arrived for the bestowment of the order of knight-

hood upon the successful candidate. What became of the five years that had passed since I read the proclamation, I am unable to determine—these dreams play us strange freaks. But I am not answerable for their chronology.

It seemed that each candidate was to proclaim his own exploits, much after the fashion of political aspirants in some portion of our republic. This struck me as rather queer at first; but I recollect that it was one of the rules of this sage anarch, to put darkness for light, and light for darkness. This explained all.

The preliminaries of this "world's convention" were at length settled. It was decided that the authors should present their claims in Latin. That language, according to the herald, was most agreeable to the royal ear. His Majesty had contracted a strong partiality for it about the year 752 of the Christian era; and it had been a favorite language with him ever since. The candidates commenced.

One said he had been employed most of the time during the five years, in making ballads. He had thrown into them a generous quantity of immorality, profanity and licentiousness; and he flattened himself, as his works had been widely spread, especially among the vulgar, he had produced a powerful effect.

Another claimed the honor on the ground of what he had done for infidelity. In all his works, he said—and they had been quite numerous—he had scattered the seed of skepticism. That seed, he had occasion to know, had taken deep root in many minds, and a rich harvest had been gathered from it.

He said more, but what I have repeated is characteristic of the whole, with this exception, that the oaths and double entendres are, as the grammarians say sometimes of Greek particles, "elegantly omitted."

Another Englishman rose. "Most mighty prince, and noble peers," said he, "I shall trouble you with my literary productions but a moment. They speak for themselves, and are too well known to need of my praise. In all my works—and I know not how many barrels of ink have flowed from my pen—I have studied eloquence. If the English language can boast a more beautiful prose writer, I confess I know not who it is. What if I have written 'England and the English,' [hear, hear] and every now and then thrown into it a double handful of morality and religion. I did it to 'catch gulls' Ay, and I caught them too. Is not 'Paul Clifford' the offspring of my pen? Does not 'Ernest Maltravers' call me father? I repeat it, I have nothing to say in praise of these works. They are their own heralds. Carlyle's quaint compliment to Shakespeare—the greatest thing we English have done yet—ought to have been paid to me. Immorality I have scattered more or less profusely in all my novels; but 'Falkland' is my master-piece. [Cries of "yes, yes—Satan can't have done it better."] Tell me if I have not elevated him in the ranks of the good, yet it brings him additional respect and it will bring admiration from all men. It was nearly as follows:

"And I stand unrivaled as a poet, And all the universe must know it."

Modest creatures these verse-makers!

There were several candidates who called themselves philosophers. They seemed to make a sort of demi-god of reason. "Wonderful Satan was not offended at such homage—it certainly had a smack of treason in it. But I was told that he considered these men among the most orthodox of his subjects. I heard the names of only a few of them; though I could not help noticing that most of them were very genteel, and that their Latin had a little of the French accent. They prated largely about the service they had rendered his Majesty's literature. They had invented a kind of metaphysico-religious cant, which had been patented, and was highly approved. They had accomplished a wonderful reformation in morals, if we might credit their statements. I could not help thinking, that if Job had been there, he would have said, "No doubt ye are the people, and wisdom will do with you!"

New York had numerous representatives. Among them was one who declared he had written one hundred and fifty-nine sailor's songs, exalting so strong an odor of vice, that the tars themselves, though they were not notorious for strict morals, sometimes committed them to the flames. I expected to see the editors of two or three penny papers there. But I was disappointed. I inquired of one who stood near me the reason of their absence, and was told that they did not consider themselves included in the proclamation, as that specified only "polite literature." Another gentleman informed me that some two or three of these editors were quite dissatisfied at their exclusion, and one was quite confident he would have been the victor, if there had been no restriction to what was polite. My informant, too, thought the editor would be paid to the refined and polished, as well as to the vulgar; and thus the influence of that sickly, morbid literature, which has done so much injury to our cause, will be counteracted, and these execrable works entirely eradicated.

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"I have not loved the world, nor the world me."

This sentence procured for him a shower of applause. When it had subsided, his Majesty graciously rose, and in a tone of great apparent sympathy, completed the couplet thus;

"Thou hast loved Satan well, and Satan thee."

The compliment, ex cathedra, had a wonderful effect with the gilded octavo. It seemed greatly to encourage and stimulate him. He proceeded: "I have hated everything and every body, almost, but myself. I have given unrestrained

license to my appetites and passions. I belong to the nobility of England. Much service have I rendered that nation; but I was unfortunate, and my ungrateful countrymen banished me to a foreign shore. Transplanted into a soil more congenial to the development of my principles, and inspired with a true Satanic zeal, I have lent all my influence—and I flatter myself it is not inconsiderable—to annihilate virtue and purity. I have sung in numbers soft and sweet; and thousands have been enraptured with the melody. My poems have found an easy access to the dwellings of the great. The sweetness of my song has attracted even the bigoted Christian. He has overlooked the moral tendency of my effusions, in his admiration of their literary excellence. I could point to scores of instances that have come under my own observation, in which the poison has taken effect. I have vitiated the moral taste of the young. I have myself placed in their bosom the worm that never dies. By universal consent, almost, I am allowed to be one of the most accomplished libertines of any age or country; and yet I have the faculty of painting vice in the attire of virtue. I can describe it in such a manner, that a Puritan, before he is aware, will be in love with it. [Here he read numerous extracts from the book with the morocco cover, which he held in his hand.] Put this book into the hands of a youth whose principles are not firmly established; and let who will be seduced for his soul—I will not."

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I had heard of "Bedlam broke loose," but this was the first time I had ever been present on such an occasion; and it should prove to be the last, I shall not greatly regret it. Amid the uproar, as a matter of course, I awoke.

SOMNIATOR.

THE TEMPERANCE TALES. PUBLISHED BY WM. S. DAMMELL, No. 11 Cornhill, and

DEXTER S. KING, No. 1 Cornhill, Boston.

\* Paul makes no such confession—he explicitly denies the charge—but I was told that this speaker placed lying among his sisterhood of virtues.

N. Y. Egan.

Miscellany.

The Contrast.

1. Do you see that proud overbearing man, riding in his gilded carriage? Look! no stops before a magnificent mansion, and liveried lackeys, obedient to his call, assist him to descend.

Do you see that poor miserable boy, whose tattered clothes scarcely shield him from the inclemency of the weather? Look! he is in want of every thing which does not cost him a cent.

2. Twenty-five years ago that pompous man was as poor, as friendless, and as wretched as the urchin whom he despises.

2. Twenty-five years have passed since that day. The same parties meet: lo! the contrast.

The once poor boy stands in the pride of manhood, active, intelligent, rich. A lovely woman, his wife, leans upon his arm, and three blooming girls. Grace in every action, benevolence in every expression, affluence smiles in his unstirring adorments.

An old man approaches. The tottering step, threadbare garments, and the painful expression that frets in every feature, too plainly denote a man of want and wo. Better dead, than thus to drag on a miserable existence!

This may at the first blush appear to some a very improbable romance. It is not.

3. In a country like ours, there is no man, however poor, if aided by industry, economy, and virtue, but may rise from the lowest ranks of society to the highest. The knowledge of this fact is a blessed excitement to the young, and cheers them on to struggle nobly in the paths which lead to honor and independence, despite the thousand obstacles that oppose their course.

4. There is no man, however affluent, but by extravagance and bad morals may fall from his high estate, and close his days in penury and wo.

5. Let none despise the poor because of their poverty; none need flatter the rich because of their wealth. We may conquer poverty, wealth may subdue us. All men of equal virtues are equals. If one man possess more intelligence than his fellows, though that of itself may not elevate him in the ranks of the good, yet it will bring him additional respect and it will bring admiration from all men. It was nearly as follows:

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